

# THE BAPTIST.

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JACKSON, MISSISSIPPI, NOVEMBER 14, 1901.

VOL. IV, NO. 1.

Wonder if we have a very great many of those "out-and-out" Baptists in our churches?

Dr. Cranfill's well "No. 2" has been "brought in" and No. 1 will be in, in a few days. Long may they gush.

We congratulate Winona and the proprietors of the Democrat upon their semi-weekly newspaper service.

And it is a fact that you pay your pastor promptly every month? Well, no wonder he preaches so well, and looks so happy when on the streets and in the homes of the people.

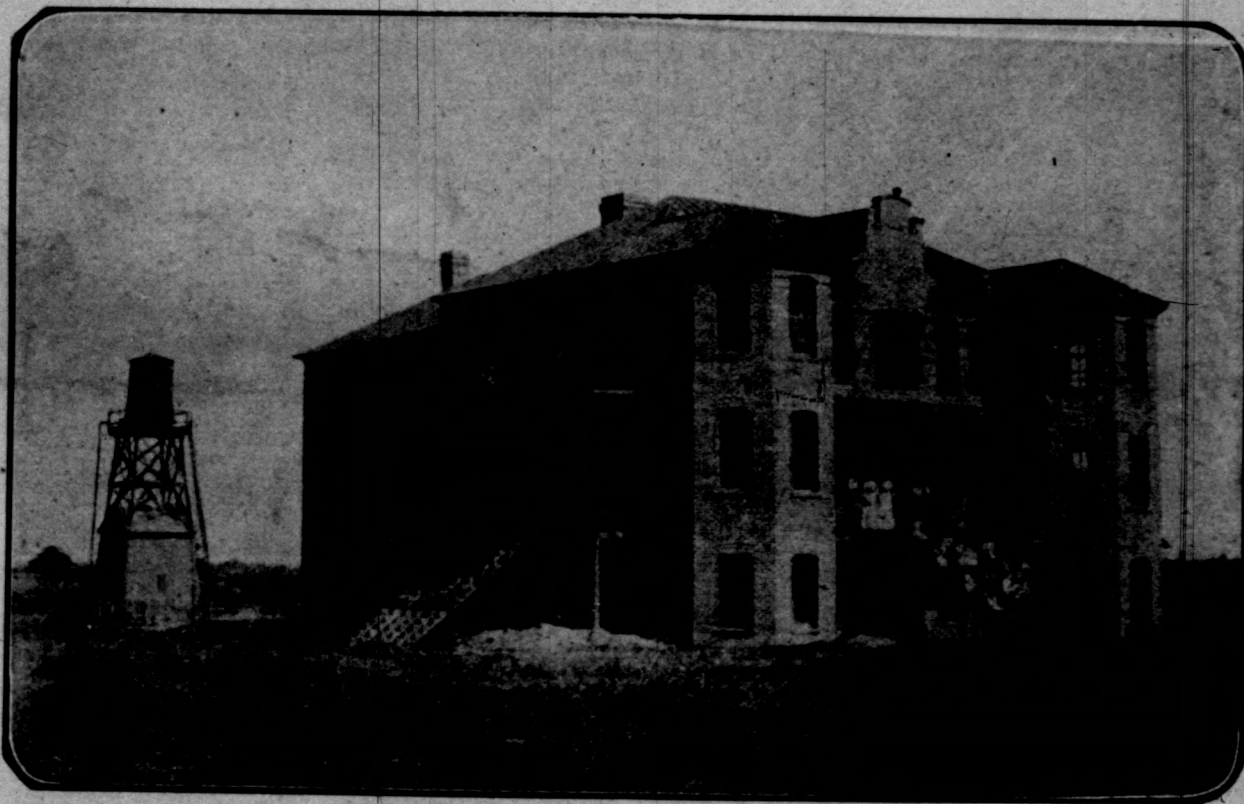
Bro. M. K. Thornton, the much-loved Starkville pastor, will be absent for the next three weeks, holding a meeting at Hearne, Tex.

Hon. Porter King, of Atlanta, Ga., who died on Oct. 24, is said to have been one of the most useful members of the Home Board. He was intelligent, genial and a business man of high character.

Beaumont offered B. H. Carroll, Jr., the "best house and the biggest salary" of any man in Texas, and yet they did not get him—and yet, there are those who say that the size of the "pay-roll" is the whole thing with the preacher.

We have some good matter that could not get in this week because of the Orphanage matter, which was entitled to the right of way, this being the special Orphanage issue.

The Florida Baptist Witness notes with regret the departure from the State of three prominent preachers, of whom Rev. W. J. Williams is one. We offer you a word of condolence, Bro. Porter, but pass quickly to strike a note of joy over the fact that Bro. Williams is now the happy pastor at Hazlehurst, one of Mississippi's best towns. Such distinguished men as A. A. Lomax, S. W. Sibley, B. D. Gray, J. K. Pace and A. J. Fawcett have occupied this pastorate.



NEW CENTRAL BUILDING AND TANK.—BAPTIST ORPHANAGE, JACKSON, MISS.

The news comes that New York, not satisfied with having got Dr. Lorimer, from Boston, wants Dr. Henson, from Chicago, also. What a team Henson and Lorimer would make yoked up together in New York.

A large number of brethren, many of them members of the Convention Board, enlivened this office early this week. Reports of much work and good cheer characterized their conversation. Surely the Lord is very good to us.

Paul exhorted the saints in his day that along with the many other needful things to be remembered in their prayers, that they forget him not, that "utterance" might be given unto him. And he wrote for our time, as well as for his time, and happy people, and happy pastor where it is done.

We extend sympathy to Dr. E. C. Dargan, of the Seminary, in the loss by death of his daughter Ethel.

When your pastor preaches a sermon that helps you, if you would, in a nice way, tell him about it, his preaching would not hurt you as often as it does.

Bro. I. M. Kelly, of Anding, received severe injuries from a fall from his buggy while his horse was running away. We are glad to learn that he is improving.

Hattiesburg seems to be on a high wave. On the first Lord's day they gave \$1,600 on the endowment and invited Rev. I. P. Trotter, of Bardstown, Ky., back to his native heath, to take their pastorate. We trust he will see his way to return. He is a fine preacher and Hattiesburg is a fine field for large usefulness.

The sad news comes to us of the death of Sister Sibley, wife of our beloved brother, pastor S. W. Sibley, of McComb City, on the 10th inst. We tender our heartfelt sympathies.

GLOSTER.

The Lord gave us a very gracious revival. The Gloster Baptist church was much strengthened in spiritual affairs. Many of them impressed the writer most favorably by their piety, earnestness and liberality. Rev. W. S. Culpepper is enthroned in the hearts of his people and is doing a fine work. He has the respect and confidence of all Christian people in the town, many of whom co-operated in the meeting.

Gloster is decidedly a Baptist community and we believe that both churches are in position to do great things for the Master.

Yours for Christ, GEO. B. BUTLER.



## The Army Canteen.

The establishing of an army canteen under military regulation is put the United States government into the saloon business. Aside from the disgraceful fact of drinking places in the capitol building at Washington a few years ago, this is the foulest blot made upon our nation's escutcheon.

Now under the persistent effort made to abolish the army canteen. An act was passed by the national legislature with the avowed purpose of abolishing this mischievous business in the army. But the attorney-general held that the act was not constitutional and so the army canteen continued. Good people of the nation were bewitched but soon became aroused, and other legislation was had that did put the canteen of the army; when this was done, the dealers who were always crying that the prohibition does not prohibit the sale of liquor to the army, were greatly regretted. There will be a great effort made on the liquor dealers' part to repeal the act abolishing canteens, and restore them to the army. The claim is that the army is more drunkenness than there used to be when the army had canteens. I am sorry to see a representative paper as the Democrat falling into this line, and the weight of its tremendous influence on the side of the vile liquor traffic. In an editorial that says:

"We have on previous occasions pointed out that an immediate majority—over 90 per cent—of the officers of the army who have been in command of United States troops in army posts strenuously opposed to the present law which has abolished the canteen. The ground that it largely increases the amount of drunkenness and desertion in the army is among the soldiers. For where there is no canteen in an army post, saloon, the vilest description, whose vileness only exceeded by the vileness of the saloon they sell, are established on the outskirts of the post, and there the scenes of dissipation and debauchery at pay-day are such as to baffle description. Numbers of soldiers for days after pay-day in these shops in a dazed condition with drink when they come to themselves, being paid to meet the punishment that they deserve when they return to the post and they desert."

The above contains a very bold assertion, and one which even would turn all temperance men on their side. The assertion is that the abolition of the army canteen has largely increased the amount of drunkenness and desertion in the army. This would be amusing if it were not so serious. Who believes that those saloon dealers, and the secular papers, that create their cause, and the drunken army officers, who favor the canteen, are actuated by a desire to remove the soldiers a platform to drink?

The arch deceiver of hades was never more subtle in his attempts to mislead. If not only 90 per cent of the army officers, but 100 per cent, should make this claim, it still could not be admitted, because it is absolutely unreasonable. But fortunately the men in position to know do not all say so; but to the contrary, they say the opposite. The Times-Democrat admits that Brig. Gen. Daggett brings the following six strong obligations against the use of the canteen in the army:

1. It teaches the new recruit to drink, and to run into debt in order to get it.

2. It stands as a constant invitation to the total abstainer to drink, as a temptation to the moderate drinker to drink more, and as convenience to the drunkard to load up on beer when he has not the means to obtain anything stronger.

3. The constant presence of the canteen and the credit system offer opportunities for the soldiers to keep slightly under the influence of liquor all the time.

4. If there be no canteen at an army post, saloons spring up just beyond the military reservation, but of so vile a character that respectable soldiers will not visit them. When I commanded a company, four-fifths of my men would not go near such dens of vice. The drunkards would have their pay-day spree, spend all their money, serve sentence of court-martial, and be sober the rest of the time.

5. There doubtless have been cases when the canteen has been of temporary benefit. It is said, also, that falsehood may be of temporary benefit to him who avails himself of it; but, like the canteen, it will be ruinous to him in the end.

6. The canteen, in short, resolves itself, in Gen. Daggett's opinion, into this question: "Is it best to keep a constant temptation before the total abstainer and the moderate drinkers for the purpose of controlling the few drunkards?"

To ask Gen. Daggett's question is to answer it, and yet this is precisely the issue involved.

Gen. Miles has been interviewed on the subject, and he says:

"I don't believe that the present law should be repealed until it has been given a fair trial. There has been a great deal of idle talk concerning the canteen. The army canteen, or exchange, or amusement room, as it is variously called, was at first simply a place where soldiers might congregate to play games and amuse themselves. The sale of liquor was not allowed. I am not sure that congress has made a mistake in again prohibiting the sale of liquor. Our large manufacturers don't find it necessary to provide places where their employees can congregate and drink. The railroad companies don't. There is very little drinking among railroad men, and they seem to get along just as well."

Let it be borne in mind that Gen. Miles is an old soldier, and one of the highest rank of any man in the United States, and his opinion ought to weigh a great deal. But in his report to the war department made some days ago, he says:

"Desertions in the army have decreased and that dissipation and drunkenness have not been in evidence as much as when the canteen was in full operation."

These facts ought to be pressed upon our congressmen and senators by all means.

## The Making of a Great Preacher.

BY J. B. GAMBRELL, in Standard.  
There can't be any question that Paul

was the preacher of his time, and, as to that, of all times. First of all, he was a great man. Big preachers are not made out of little men. There was manhood in Saul of Tarsus, which when converted, counted in the course of things for a great deal. He had good preparation for the work God had raised him up to do. That had its place and counted. But passing these things, his native ability, his lofty courage, his education, my mind is to mention three things which made Paul a great preacher. It is easy enough to see how a man might have all the natural endowments of the Apostle to the Gentiles, with his acquirements, how he might even be converted and enter the ministry to be a very sorry preacher.

In studying Paul as a preacher, we cannot fail to see that he was mighty in doctrine. The modern jelly-fish preacher who dissolves and then resolves everything into good feeling, has no support in the life and work of God's foremost preacher of the ages. He was doctrinal, doctrinal up to the guards, doctrinal all the time, often ruggedly and awfully doctrinal. He believed in the moral government of God, in the existence and inflexibility of divine law, and in its justice. He believed in a personal God in whom dwells all wisdom, righteousness and power. He believed in the existence of sin, in its exceeding sinfulness, in the punishment of sin, even to the uttermost. When he taught the way of life, it was a way that consisted with the holiness of God and His righteous law. Hence his deathless grip on the doctrine of the vicarious death of Christ. He preached salvation through the blood of the innocent Christ, shed for the guilty sinner. He believed the Old Testament teachings clear through, constantly expanding them. He had none of the light touch and evasiveness of a modern school of men, who are neither pagan nor Christian, scholars nor theologians, but featherweights all round. Paul took a firm grip on the great principles of God's government, and taught them without mental reservation. He was a predestinarian, of course, just as he believed in an All-wise God. To him it was unthinkable that men dead in sins should take the initiative in salvation. The great preacher believed in total depravity and the election of grace, and stood ready always to preach the truth of the whole matter.

This was a tremendous element of strength to him as a Christian and as a man. He was sure of his standing. He stood in the perfect work of Christ, with serene confidence. He knew Christ, believed Him and was confident. He knew the terrors of God's law, too; but he knew that he was not under law, but under grace. His faith had the strength and the glory of the eternities in it. He was chosen in Christ and was kept by Him as a trophy of grace to be presented at the last day. He had explored the depth, soared to the height of revealed truth and loved to expound the great doctrines. This was the substance of his preaching and it made a great preacher, for he had great things

to preach. When preaching degenerates to mere palaver about doctrines and things spiritual, it is necessarily weak. All great faith, great usefulness, great anything religiously, has a rock bottom of doctrine. Great truth clearly expounded, awakens great emotions and stirs to great actions.

I mention in continuation of what I have just said, Paul's great activity. That is a curious notion we find floating around, that some preachers are to be doctrinal and some practical. Read Paul's great doctrinal treatise, his letter to the Romans carefully, and you will find that he rises higher and higher till he reaches the loftiest heights at the close of the 11th chapter. Then there is a turn would you say? No, he keeps right on with a "therefore," thus: "I beseech you, therefore, by the mercies of God, that you present your bodies a living sacrifice," etc. Here is the doctrine of good work, built on the doctrine of grace. Thus Paul saw it. Therefore, the greatest doctrinaire of the Christian dispensation was also the greatest missionary and all-round worker. His zeal was bounded only by the limitations of humanity. He went into all accessible lands, preaching the doctrines of grace. He ventured into the very jaws of death to witness for his Savior. No human suffering could daunt his spirit. Nor did he stand for evangelism alone; he stood for the whole round of Christian duties comprehended in the Great Commission, which constantly burned in his heart. Paul, the great doctrinaire, the missionary and all-round Christian worker, makes a fine study for some of our preachers who all their lives are unturned cakes.

But take another view of Paul. He was a mighty prayer. Prayer runs all through his writings and his life. He believed in and practiced it. He believed that God is at hand; that instead of worry, the thing to do is to make known our wants. His prayers are great. He prays his doctrines and woe to the man who can't. To him the presence of the Spirit was as real as the presence of the atmosphere. He had no trouble with mysteries, for he joyfully left them to God, while he appropriated, through prayer and faith, the riches of grace, to meet all his wants. Sometime an anointed man will write a book on Paul's prayers and it will be rich with grace. No honest man can read the Acts and Paul's letters without feeling the deathless grip Paul had on God in prayer.

These three things made Paul the mighty man of God he was. They will greatness every preacher who will walk in the footsteps of the great apostle. God is for his own doctrine. He is for and with the man who preaches the doctrine and asks His presence.

Dallas, Texas.

## Pastoral Visiting Not a Mere Function.

Pastoral visiting is a very good thing, indeed it is a necessary thing. It is the duty of every pastor to visit the members of his flock from time to time. Only in this way can he keep in touch with them and

learn the spiritual wants of the individual members. Every true and faithful pastor must seek to pattern after the Apostle Paul, in this respect, who in taking leave of the elders at Ephesus emphasizes that he taught the congregation there both "publicly and from house to house." Often a great deal more can be accomplished by speaking with a person privately and administering comfort, or advice, or warning and admonition, than by many sermons. But like every other good thing also this one may be abused. Church members are sometimes, perhaps frequently, inclined to expect too much visiting on the part of the pastor. As a contemporary puts it: "There are church members whose chief end in life apparently is to be called upon. They keep the pastor constantly pattering after people who ought to find some pleasure in doing their duty without being everlastingly coddled." And there is another danger that must be guarded against here. Pastoral visits must not be allowed to degenerate into mere social calls. We do not mean to say, of course, that the pastor must never talk to his members about anything but spiritual matters and church affairs, and never make any social calls among them. He would then be sure to become pedantic and weary his members. But the chief and foremost object of the pastor's visiting should always be the spiritual advancement of his parishioners.—Lutheran Witness.

## Some Scriptures to Examine.

Submit yourself to every ordinance of man.—I Pet. 2:13.  
Use hospitality one to another.—I Pet. 4:9.  
Behold I stand at the door and knock.—Rev. 3:20.  
Search the Scriptures, etc.—John 5:39.  
Confess your faults, etc.—James 5:16.  
Remember not the sins of my youth.—Ps. 25:7.  
Incline my heart unto thy testimonies.—Ps. 119:36.  
Blessed are ye when men shall revile you.—Matt. 5:11.  
Except the Lord build the house, etc.—Ps. 127:1.  
Fear not little flock, etc.—Luke 12:32.  
Owe no man anything but to love.—Rom. 13:8.  
Rejoice in the Lord always.—Phil. 4:4.  
Therefore let us not sleep.—I Thes. 5:6.  
Holding faith and a good conscience.—I Tim. 1:19.  
Enter ye in at the straight gate.—Matt. 7:13.  
Behold, I Paul say unto you.—Gal. 5:5.  
And walk in love as Christ, etc.—Eph. 5:2.  
Proving all things, etc.—I Thes. 5:21.  
Therefore we ought to give the more earnest heed.—Heb. 2:1.  
If ye be risen with Christ, etc.—Col. 3:1.  
Sound speech that cannot be condemned.—Titus 2:8.  
This is a faithful saying and worthy of all acceptance.—I Tim. 1:15.  
By using the first letter in every one of these quotations you will find good advice

for every Baptist in the state.

The first boy or girl of the age of twelve years and under that will hunt out all these Scripture references and will read the entire chapter in which these references are found, which will be 22 chapters, and will then write me a nice letter telling me that you have complied with my proposition I will send a nice little book as a Christmas present. Write to

JOEL D. RICE,  
Cascilla, Miss.

## JAPAN.

## Report From Our Stations in Japan.

FUKUOKA: During the year we have kept up with constantly increasing interest and profit our Bible school or preachers' meetings. Once each quarter all our preachers and missionaries have come together for four days' Bible study and prayer. For two or three years we have felt the need of another church organization. But the number of Christians in one town being so few, and the indisposition to launch out, has hitherto restrained the brethren from taking this very desirable step. However, in October, the Fukuoka Baptist church was organized.

NAGASAKI: Throughout the past year, in addition to the work in Nagasaki, regular weekly services have been held at Lasebo, our principal out-station. During the latter part of the year there has been a marked increase in the attendance upon all services; the attendance upon our Sunday morning services is more than double that of any former year.

KOKURA: Meetings well attended; inquirers have come from our neighbors as well as from long distances in the country and many seemed deeply interested. Public sentiment is still hostile, but its manifestation is quite changed from what it was even a year ago.

KUMAMOTO: Our working force here consists of your missionary and wife, one native evangelist and his wife, one teacher, and we hope to have a native Bible woman. We have eight native Christians as the nucleus for a church which we hope to establish before long. There were four baptisms last year and several seem to be very much interested at present.

## A Japanese Criticism of Western Morals.

We acknowledge the truth of the imputation that we are not Caucasians. Yet there is no quarter of our largest cities that is not as safe at night as it is in the daytime. Our restaurants are not flooded with bawds after dusk; nor are even our cheapest theatres houses of assignation. We do not go into boasting ecstasies after a victory over a weaker foe, nor do we make idols of our admirals and generals one day to revile them the next. We admit that we are, on the whole, a Buddhist nation. Yet we have never undertaken a propaganda of this creed with cannon in the background to enforce religious argu-



ments; we cannot be of a Jesuitical society yearning to state; nor have we it said, ever had to teach the gospel by means of the rack and wheel. Asiatics; yet we do not ourselves at the expense of weaker people. We do not talk just and act unjustly. Nor do we permit ourselves to rape defenceless women, or loot the habitations of powerless non-combatants."—*Living Age*.

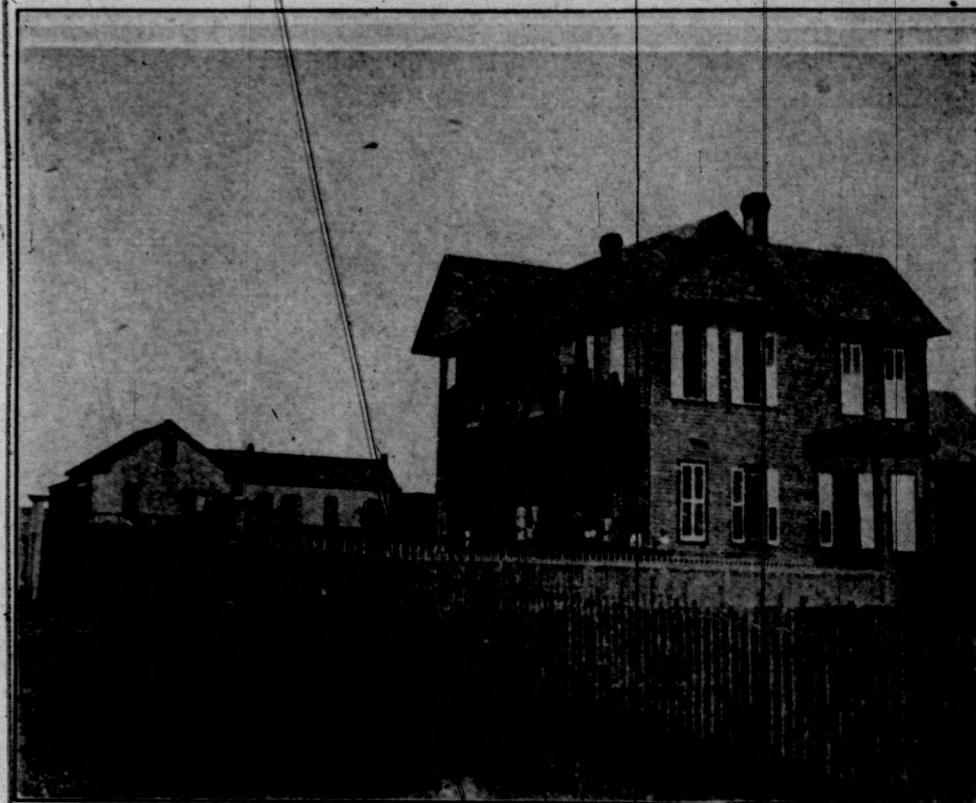
### The Building to Begin.

At a meeting of the executive committee of our trustees in session, on February 14th, the opinion was expressed that we invite the submission of plans for the new Orphanage building. It was resolved to invite the submission of plans for a ten thousand dollar (\$10,000) brick building, with basement and two stories, so arranged that one-half may be built now and the other half one year hence. Until March 1st, we will receive plans. At that time an will be decided upon and for thirty more the trustees will receive bids for the construction of the house. All materials of brick and lumber that is done by any friends of the Orphanage is received by the contractor at market price, as so much paid on his work. We hope to break ground for the building and then push on as our building fund will carry us. We will then wait until the fund is raised and build some more.

We have had quite a deal of sickness, but it has been largely because of epidemics which have prevailed here because of our inability to remove causes for sickness until recently. We are assured that now we have as healthful a location as can be found in the State. We have an abundance of water and now our laundry done at home, and therefore free of infection from that source. Our water has been analyzed and found to be largely mineral, but of such quality as reaches the standard of safe drinking water. We had no cases of typhoid fever the fall and winter, while we had several cases each season while using cistern and creek water. There is no estimating the value of our artesian well. It is to be remembered also that we have had forty children this season—more than ever before, and no sickness.

If any friend or church is hesitating about contributing to the new building on the score of our location being unhealthy, we honestly assure them they need not hesitate any longer on that reason. Besides we would be glad to have them visit us, and see our children. We are persuaded that they would be pleased to see such a fine looking set of children.

"Let us arise and build." Our faces are to the future. We must have that building. But we will need every dollar of help that our friends can give us for the purpose.—Written in Mississippi.



GEO. MULLER COTTAGE—SUPERINTENDENT'S HOME.

### Orphanage Issue.

We give a large amount of our space this week to our Orphanage. The matter published gives full information of the work and is, in the main, prepared by Bro. Foster, Superintendent of the Orphanage. As he has formed editorial habits the use of the editorial "we" will be observed in what is written, and what he has written bears no signature. Some of the matter has been published in the GEM, which many of our readers do not see. But the facts are what we are after, and we trust the facts about this ever-growing work will strongly commend the Orphanage to all who read. We trust also that all friends will generously remember this work on Orphanage Sunday and Thanksgiving day. Our Convention recommended the observance of next Sunday (17th) as Orphanage day.

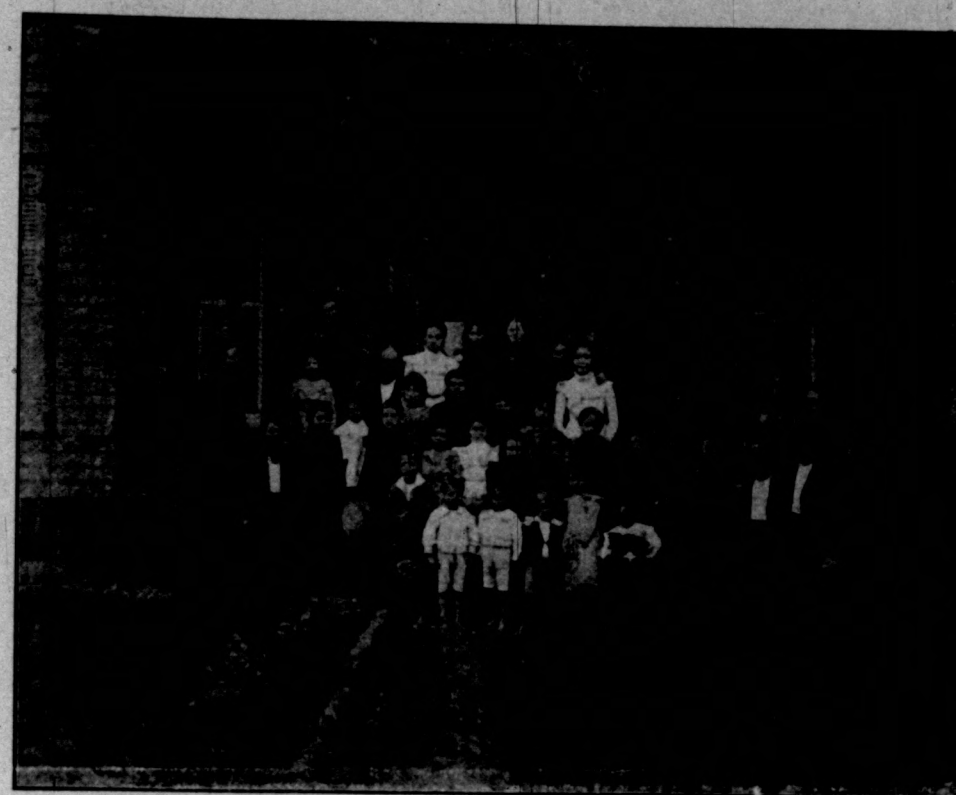
### A Room for the Sick.

We have received a check from Sister M. C. Farrington, of Memphis, Tenn., for \$200, daughter of the late Mrs. T. W. White, Hernando, to be used for fitting up the "Minor White memorial Room for sick children." We are deeply grateful for this gift. Just as soon as we can vacate the Burford Cottage and move into the Central Building, we will fit up a room in this cottage and furnish it with everything needed in this line. We have long felt the need for something of this kind, and have requested our physician to use his best judgment in investing this sum in just what is most needed in a sick room. Being permanently invested in this way this sum will be a perpetual blessing to those of our children who must be sick.

### Self-Help.

We are trying to cultivate in our children the spirit of self-help, and that God helps those who help themselves. Beginning with the Superintendent it would astonish many people to know what a laborious life he is forced to lead. From early dawn un-

til dark, sometimes until midnight, he struggles with the many and varied duties that fall to his lot. The good wife is also pressed with many and varied duties which seem never to be all finished. Then the ladies in immediate charge of the children have a varied and never ending round of duties ever pressing upon them through the day and sometimes into the silent hours of the night. But we started out to say that we are trying to train these children to habits of industry and to feel that any kind of respectable work is honorable. The girls have their duties to perform. They sweep the houses, clean the windows, scrub the floors, fill the lamps and keep them in order, work in the dining room and kitchen, assist in the washing, do all the ironing, and help in the care of the smaller children. Our baby, about two years old, little Zelma Kyle, has all the nurses she wants or cares about, and in the dining room she sits in her high chair near two of the larger girls who look after her wants. The boys!—the boys!—well they could do more, but they do get through with a great many necessary jobs. They assist in washing, drop corn, work in the garden, hoe the patches, attend to the pigs, saw and split wood, pull fodder, dig potatoes, and do a multitude of things, which do them good and help in our work. They are especially fond of working with the horses and hitching up the buggy. One great trouble with us is that our children are in such demand over the State that as fast as we have one who is eligible we have to send it to some private family. But if we could keep them until they reach maturity, as we hope to keep some, we would send out into the world, good men and women fitted for life in every respect, and who otherwise might have grown up into ignorant and vicious lives. Such is our ideal, and in every way possible we seek to establish industrious habits and have each child to feel that it is a duty which God requires of them that they help themselves all they can and then when they have done that they have a right to expect God's blessing and help from his servants.



GROUP IN FRONT OF MULLER COTTAGE.

### Baptist State Convention.

In some respects the last meeting of this body at McComb City was one of the best meetings we have ever attended. Something handsome was done towards completing the College endowment. The president's home fund was finished up.

Then there were good pledges made for the new Orphanage building, amounting to \$6,200. On the faith of this splendid collection we decided to go forward and finish the central building and not merely complete one-half of it, as originally intended. We do most earnestly trust and pray that all these amounts promised will be fully paid, so that we may be entirely relieved from embarrassment, and dedicate the house free of debt to the Lord.

### A Difficulty.

There are many difficulties, but there is one especially we constantly labor under. Being here in Jackson, there are a great many unthinking people who suppose the Orphanage is a State institution, and receives appropriations from the State treasury, and it seems well nigh impossible to get this idea out of their minds. Still others, who ought to know better, are constantly saying: "Yours is a great work and the State ought to make appropriations for all the Orphanages in its territory." This mistake was made by a no less important person than the former attorney general of the State, who ought to have understood that the constitution forbids appropriations to sectarian schools; while the whole genius of our government is adverse to public appropriations to any enterprise under the control of a religious denomination. Be it understood, we have never received a dollar from the State treasury, we do not want a dollar therefrom and would decline to receive an appropriation therefrom if tendered, because it would be contrary to the principles of our government, and would violate one of the great and priceless principles of the faith

once for all delivered to the saints. While people of other faiths have sometimes their hands in the public treasury, our people never have, and, by the grace of God, never will. No, the Orphanage is not a State institution, does not propose to be, does not want to be such. It is a benevolent institution, without any money endowment, supported solely by the voluntary contributions of charitable people, and always hopes to be supported in this way.

### BY THE WAY.

Thanksgiving is here, the good man's birthday coming, and Christmas following on. Three red letter days almost in a heap. It has been suggested to me that it might be interesting and instructive to review our work from its incipency to the present time. How well I remember our first Thanksgiving. We had refugeeed from yellow fever into a little shabby house with tumbled down steps at the doors and everything else in keeping. Some unknown friend from Holly Spring sent the first turkey. Lynn Dudley (age 9 years) sent the first box of confections. Others contributed until we had a fine dinner. There were not enough dishes to serve the dinner on; box lids were used and only one set of knives and forks; spoons were a luxury not to be thought of. We had a few chairs, dining table, stove, and bedsteads and a lot of ever hungry children, who, like Oliver Twist, were always asking "for more" ("gravy"). Frequent moves were made in order that we might make room to receive others. Then how glad! how thankful! when we made our last move into our own cottage, and raised our Ebenezer.

This was home sure enough. We had an abiding place. Whatever else came upon us we felt sure of a permanent home. We were crowded before we were settled. Then came another cottage, and the Superintendent's home. Then our hearts

overflowed with joy for the added blessing of the deep well. Here we thought to pray and patiently wait for our central building. But God moves in a mysterious way, and in His goodness He saw fit to raise up a friend for the orphans, a friend we had long prayed might be found. We were not surprised yet our hearts were filled with joy, when one cold, dark, cloudy morning, he drove through mud knee deep and bade us prepare to build a \$10,000 house. The burden was gone, our eyes overflowed, there was sunshine in our souls. And now as I raise my eyes to that magnificent structure, my heart goes up to the Great Giver of all good gifts, for this good man who conceived it in his big heart to help the helpless. I am sure the knowledge that he has ministered to the sorrowful and fatherless will bring its own happiness to his generous heart. May God's richest blessings follow him all the days of his life, and may he have the Spirit in fourfold as he imitates the One who went about doing good.

There is a shadow resting over our happy home this year, and there is a sad note in our song of Thanksgiving. The angel of death has visited us and taken some of the sweetest and best, and they who once rejoiced and gave thanks with us are not here today. As we count our blessings over, our hearts are touched and we can say "thank you" for the pleasure of alleviating their sorrows and suffering and we are glad we had them for a while, and they are precious in our memory.

May God bless you all both small and great. We thank each one for enabling us to carry on this work. Be assured it is all appreciated. Every contribution, every gift, however small, is treasured in our hearts. All who have helped and all who could only pray for us, let us all unite with George Herbert in those simple lines and say with grateful hearts:

"O thou who has given so much to me,  
Give one thing more,—a grateful heart.  
Not thankful when it pleaseth me,  
As if thy blessings had spare days,  
But such a heart whose pulse may be thy praise."

Yours thankfully,

MRS. FOSTER.

In order to have an engraving made in time for this issue it was necessary to have a photograph made of the central building before its completion. The steps were unfinished, the balustrades around the verandas were not finished, and some other little things; but the picture gives a correct view of the structure, and we hope all friends of the Orphanage will be pleased with it.

Mrs. Lina Bronson, of Washington, D. C., nee Miss Lina Wright, of Lexington, Miss., made the rooms of THE BAPTIST a much appreciated visit last week. She is a daughter of the late Rev. T. S. Wright, well known in Baptist circles in Mississippi, whose widow and several children now reside in Washington. Two of his sons still live in Mississippi.—Jno. B., of this city, and Dr. T. W., of Pickens, Miss.



## An Open Letter.

To the Railroad Commission of America:  
I address you this letter in behalf of a class of men who are commonly known throughout the length and breadth of this land as preachers; among whom I have an humble place as a Baptist, but am quite sure that I voice the sentiment of the ministry of all evangelical denominations, when I say that you are not any courtesies towards us as gladly received and highly appreciated. The negro of your iron horses is heard through the valleys and across the mountains, there is scarcely ever a train speeding away over your lines that bears not a preacher whom you are carrying at reduced rates, which makes it easier for him to bear the message of salvation to a sin-cursed land. Ah! it is an inspiration to the worn preacher when he is made to feel that he has the co-operation of great corporations in the glorious work to which he feels that God has called him.

We are not the men who burn church houses, rob the trains, lead the violent mobs whose delight is to hear the piteous cries of their helpless victims. No, we dare not lay our hands on anything that is not for the betterment of the human race.

These are the two great elements in our land, to-wit: The constructive and destructive. The former is up, the latter breaks down. To the constructive element, regardless of class, belongs every preacher in the land, with might and main we are in favor of faithful administration of the law, which guarantees safety to the life and property of all men. True, our government is somewhat corrupt in its administration, but in every way it is just and right, because founded on the principles of liberty and equality, which guarantees the rights of all. Such a system is not known where the story of the oppressed is unheard, "and how can the oppressed hear without a preacher?" (Rom. 10:14) is a question asked by the great Apostle Paul nearly two thousand years ago. In our gentlemen, the preachers represent the churches, social institutions, etc., of this country, which form the heart and core of the constructive element in our land, which hold the churches, high schools and colleges, and hold sacred the sanctity of the family circle, with its tender father, loving mother, the happy children, etc.

Now, sirs, we want to draw your attention to the fact, that with this sentiment created and backed by the aforesaid constructive element, we could not run your business for a day. Then, does it not stand to reason that from a business standpoint, at least, you should co-operate with us in trying to make the world better? In proportion as the world grows better, there will be a corresponding decrease in crime in all its phases. We know, sirs, that you are to feel safe in your large investments and in your business in general, and there is anything that you think the preachers ought to do which they have not done? Or, if we are doing anything that you would have us stop, please so

inform us, and we will prayerfully consider the matter.

Now, sirs, in the name of God, and in behalf of the preachers of this country, I want to kindly suggest that you leave off just a few things that you are doing, which are calculated to counteract all the good that we are trying to do. In the first place, we kindly ask you to stop the sale of a low grade of literature which is shoved in the face of every passenger that you handle. "Bad books make bad men," is as true as gospel. It was the reading of a bad book that sent on their deadly mission the two leaden bullets, tearing through the body of our beloved President. Show me what a man reads and I will tell you what he is. You are peddling, or allowing to be peddled a certain class of literature, the object of which is to besmirch and befoul the character of every preacher in the land and destroy his influence for good, and when this is done, you have certainly killed the goose that laid the golden egg. Not all of the literature circulated on your trains is bad, I am free to say, for I have bought several good books on them from time to time,—books that were destructive only as they were designed to destroy the works of the devil. It is in your power, gentlemen, to make your railroads either a blessing or a curse to our country.

Just one other matter and I am done. You are either selling liquors on your trains or else somebody has lied on you. Every one knows that whisky is destructive in all of its ramifications.

An old woman once took her first trip over one of your lines. When the train was under full speed, the old lady caught hold of the back of the seat in front of her, and holding on with a deathly grasp, she screamed for the conductor, and informed him that she was running too fast.

"Oh, no," answered the conductor, "you must adapt yourself to our speed."

"Well, I have held this critter on the track just as long as I can," responded the old lady.

Now, gentlemen, as sure as you live, the moral sentiment of this country is holding you on the track, and pray tell me, who is doing more in creating that sentiment than are the preachers? Like Herodius and her daughter (Mark 6:25) some people are rampant for a preacher's head anyway. No class of men on earth are made such frequent victims to calumny and falsehood as preachers are, and such papers as the Iconoclast and other like literature are calculated to create a sentiment in the minds of people that all preachers are scoundrels and humbugs. Some people are going to believe that anyhow. But, gentlemen, we say kindly, but frankly, that you are doing us a grave injustice by putting such literature on the market for the sake of the money there is in it. It has taken years and years of faithful labor and sacrifice on the part of the preachers in this country to create the moral sentiment which now pervades the minds of the constructive element in our fair land. Yes, sirs, with saddle pockets or grip in hand, we have planted kisses upon the cheeks of our loved ones,

and with tearful eyes have turned away to face the summer's heat and the winter's blasts. This, many of us have done in the midst of poverty and want, with no hope of reward except trusting in God to bless our labors in our efforts to make the world better, leaning upon God's promise, (Ps. 126:6)—"He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."

"So in the harvest if others may gather  
Sheaves from the field that in spring I have sown;  
Who plowed or sowed, matters not to the reaper,  
I'm only remembered by what I have done."

Yours, with respect,

J. A. SCARBOROUGH.

Bogue Chitto, Miss.

## "Men of Israel Help."

We have made the contract for the new building in such a way that we can go as far as our money will go and then hold up for a time. The building will be of brick, three stories high and, when completed will cost ten thousand dollars (\$10,000). Work is to begin at once and the south half of the building is to be pushed through to completion; so that it can be used. So we will need every dollar that our friends may feel able and inclined to put into this work, in order to keep up current expenses while the work is in progress; for it must be remembered that we have fifty children to feed and clothe and educate, and that their wants are to be met every day. There are some amounts that we know have been collected and not yet sent to us. Then some have promised to help with the building who are waiting to redeem their promises. There are still others who will be moved to contribute when the work actually begins. A gentleman of another denomination in Jackson said to us: "When you need it come to me for a certain amount on your new building." Brethren and friends, the time for talking has passed and it is time to get down to actual work. We know there are many in our state who will contribute liberally for a permanent and substantial home for the destitute little ones in our midst. We confidently expect to hear from a number of these at once.

The applications to receive homeless children are pouring in upon us from all parts of the state and we are under the painful necessity of saying: "We have no more room." It would be a very great pleasure to be able to invite these homeless children to come and be cared for. It is that we may be able to meet this large and ever increasing demand that we are endeavoring to build this house. When completed we can care for one hundred and twenty-five children. "Men and women of Israel help." For Jesus' sake, help and help now.

## Every Man to His Trade.

The Green Bay tells of a lawyer who was about to furnish a bill of costs.

"I hope," said his client, who was a baker, "that you will make it as light as possible."

"Ah," said the lawyer, "you might perhaps say that to the foreman of your establishment, but that is not the way I make my bread!"

## Music in Earth and Heaven.

"If music be so very sweet,  
While here we plod along,  
What must it be when our tired feet  
Shall trod the shore of song?"

"If Christian fellowship can bind  
Our hearts in bonds of love,  
What may it not be when we find  
Ourselves at home above?"

—M. T. B.

## The Dummy in Religion.

BY REV. CHAS. O'N. MARTINDALE,  
in Observer.

There is a little boy in our town, named Sammy C., who frequently gets off some bright saying, and the following is so good for its application to religion that we give it in the hope it will cause some with profit to consider and turn from an evil way.

Not long since, a Mr. E. B., who owns a men's furnishing goods store, and laying his hand on the wooden dummy figure of a boy outside, which he uses in advertising, said to him, "Sammy C., here's one of the nicest and best boys you ever saw or heard of. He doesn't tell stories, he doesn't chew or smoke, or drink or play cards, or use cuss words, or do anything else bad."

"Well, but," answered Sammy C., "does he tell the truth? Does he say his prayers? Does he go to church and Sunday-school? I do all these things."

The gentleman could say no more, but went back into his store to study over the perfecting of wisdom out of the mouth of a child.

There are many dummy, or mere negative Christians in the world, of whom no more can be said than that they don't do this or that or the other bad or wrong things, but of whom nothing positively good can be said, as they do not according to the teachings and example of Christ and his true disciples. Inaction in good is as really sinful as transgression is evil. It is not so much what meanness one does, as it is what goodness one does, that constitutes and evinces real religion. "By their fruits ye shall know them."

Newnan, Ga.

## Bray's Enemy.

"Please, Mr. Joynes, there's a little boy at the back gate to see you."

"At the back gate? Bring him in, Peter."

"He won't come in, sir; says he's awful busy, and hasn't got time."

"How big is he?"

"About as big as my fist, sir,"

said Peter.

The good-natured gentleman went out to the back gate. "Well, countryman," he said, pleasantly, "what can I do for you?"

The small boy—he was a very small boy—took off a soft, dirty hat and held it behind him. "I've come to tell you, sir, that Bray's got to be killed."

"Bray, my big Newfoundland dog? And who sent you here with that information?" asked the gentleman, losing all his pleasant looks.

"Nobody sent me," answered the boy, stoutly; "I've come by myself. Bray has runned my sheep free days. He's got to be killed."

"Where did you get any sheep?" asked Mr. Joynes.

"My sheep are Mr. Ransom's. He gives me fifteen cents a week for watching 'em."

"Did you tell Mr. Ransom that Bray had been running them?"

"No, sir; I telled you."

"Ah, that is well. I don't want to kill Bray. Suppose I give you fifteen cents a week for not telling Mr. Ransom when Bray runs his sheep; how would that do?"

As soon as the little shepherd got the idea into his head he scornfully rejected it; "That 'ud be paying me for a lie," he said indignantly. "I wouldn't tell lies for all the money in the world."

When he said this Mr. Joynes took off his own hat and reached down and took, the small, dirty hand in his. "Hurrah, herdsman!" said he. "I beg your pardon for offering you a bribe. Now I know that the keeper of Mr. Ransom's sheep is not afraid of a man four times his size, but that he is afraid of a lie. Hurrah for you! I am going to tell Mr. Ransom that, if he doesn't raise your wages, I shall offer you twice fifteen cents and take you into my service. Meantime, Bray shall be shut up while your sheep are on my side of the hill. Will that do? All right, then. Good morning, countryman."—Sunbeam.

## One Girl's Secret.

"Mother, may I go out visiting this afternoon?" asked little Agnes Mayhew.

"Yes, you may. You may go to see Ella, or go to see Louie, whichever you like."

"I'd rather go to see Louie," said Agnes, quickly.

"Why?" asked Aunt Esther, who was sewing by the window. "Hasn't Ella a great many dolls

and beautiful toys? And then, there is the pony cart."

"I know," said Agnes, "but it doesn't matter how many nice things she has, just as soon as we begin to play she begins to wish she had something different, and it unsettles my mind so much. But when I play with Louie, if we want anything we haven't got, she generally thinks of something else that will do as well; or else she says we can do without it nicely. She's lots cheerfuller about doing without things than Ella is, and its much more fun to play with her."

Aunt Esther looked across Agnes at her mother and smiled.

"The same old truth," she said. "It's the spirit within that makes the world without fair and dark."

"What is the spirit, mother?" asked Agnes, presently.

Her mother thought a minute. "Well, dear, it's the way we think in our hearts. If we have happy, thankful thoughts, they give us a contented spirit, and that makes the world bright for us. Nothing else can."

Agnes nodded her head very wisely. "Yes, mother, I believe that's just the truth. Louie's got a contented spirit, and she enjoys it a great deal better than Ella does all her dolls and her pony cart and everything. Besides it makes her just a lovely companion for us other girls to play with."—Pacific.

## Weighty Reasons for Home Missions.

For our own salvation. The American people are in a very optimistic state of mind just now. We are roseate about our politics, our business and our religion. But let us not be blind. We have claimed this land for God in our constitution and our ordinances. We have claimed it in the heroism of our missionary pickets. But, no optimism can make it appear that we have claimed it in fact. Our principles are right but they do not control. Our institutions are properly baptized, but they do not shape the national life toward God. Our gospel yet is but little more than a voice crying in the wilderness. It has not evangelized the people. We punctuate our creeds with stately spires in great cities, but even under their shadow the people die friendless and unguarded. By all the misery and wickedness, by all the doubt and despair of our congested populations, we are not a Christian people. By

the infidelity and ungodliness of a thousand new communities in which the church is but a feeble protest against conditions she has not changed—we are not a Christian people. By all the sodden sin and crime of mining camps, by all the fever of mam-mom, regardless of whom it consumes—in gay capitals, lonely hamlets or moving tents—we are not a Christian people. By all the menace of incoming tides of population, east or west, infidel or pagan—we are not a Christian people.

And a Christian people we must become if we would not add one more to the wrecks of republics along the path of history. To this result there is only one road. The army must follow the flag. Institutions, the lengthened shadows of good men, must raise their fortifications against threatening tides.

CHAS. L. THOMPSON, D. D.

## What is the Frontier Problem From a Missionary Point of View?

Of course several answers are possible. It is simply one form of the old problem of obedience to Christ's command to preach the gospel to every creature. But, more especially, it is the problem of keeping pace morally and spiritually with the physical advance. It has been said by some one that if a boy advances in body at the expense of his mind he becomes an imbecile; if he advances in mind and body at the expense of morals he inevitably becomes a criminal. Precisely the same thing is true of society. Frontier missions have for their object the leavening of the life of the advance guard of society with the necessary spiritual life.

## Cures Cancer, Blood Poison, Eating Sores, Ulcers, Costs Nothing to Try.

Blood poison, or deadly cancer are the worst and most deep-seated blood diseases on earth, yet the easiest to cure when Botanic Blood Balm is used. If you have blood poison, producing ulcers, bone pains, pimples, mucous patches, falling hair, itching skin, scrofula, old rheumatism, or offensive form of catarrh, scabs and scales, deadly cancer, eating, bleeding, festering sores, swellings, lumps, persistent wart or sore, take Botanic Blood Balm (B. B. B.). It will cure even the worst case after everything else fails. Botanic Blood Balm (B. B. B.) drains the poison out of the system and the blood, then every sore heals, making the blood pure and rich, and building up the broken down body. B. B. B. thoroughly tested for thirty years. Sold at drug store, \$1 per large bottle. A trial treatment sent free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice given until cured. Botanic Blood Balm does not contain mineral poisons or mercury (as so many advertised remedies do), but is composed of pure botanic ingredients. Over 3,000 testimonials of cure by taking B. B. B.



# THE BAPTIST.

\$2.00 Per Annum Advance.

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J. BAILEY, Editor and Manager.

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When your time is out, do not wish paper continued, drop us a card. We are expected that all arrears will be paid before ordering paper stopped.

Obituary notices, whether in the form of resolutions, of 100 words, or marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be published unless it is accompanied by the name of the author.

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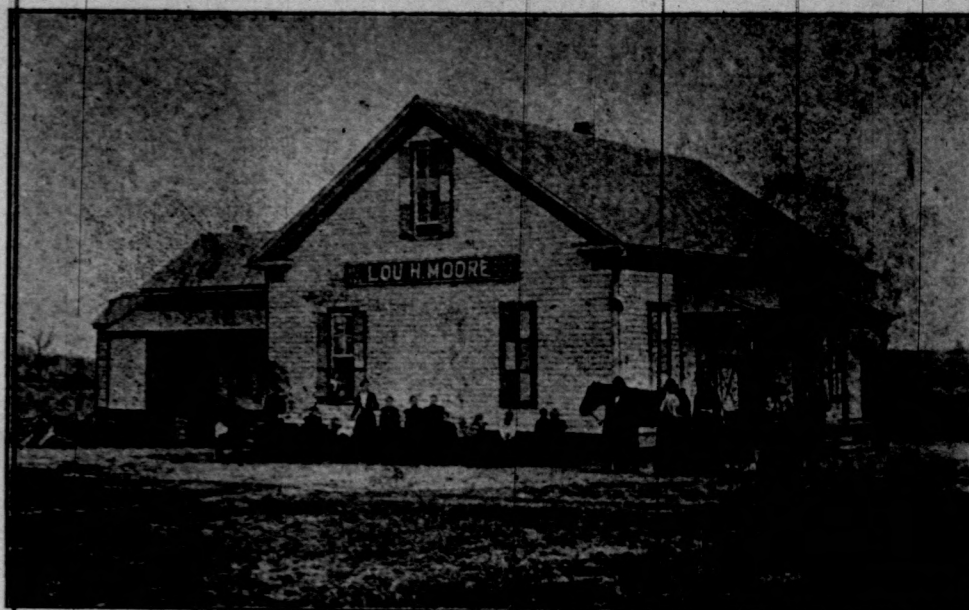
We gladly yield the most of our space this week to the Orphanage. We bespeak a very careful reading of its contents. The Orphanage institution of our State seems to be a creature of divine providence, and right well has it been supplied thus far. The ordinary needs of the institution will be easily met from year to year, as its claims lie very near to the hearts of our people. There is no call for a more ready and generous response than the call for help to feed and clothe the orphan child. But just now there are special needs that appeal to us. The unpaid balance of the \$6,000 pledged at the last State Convention must be gathered immediately, as every dime of it will be needed at once to complete the new main building. Then there is immediate need of funds with which to furnish this new building, otherwise it will be almost useless.

It is to be hoped that the aggregate of the Thanksgiving offerings will be large and ample for the present necessities. We take it for granted that it is unnecessary to urge pastors to press collections for these special needs, as it is manifestly our duty to supply them. The churches will use Thanksgiving day for its purpose, while it will be hardly practicable for others to do so. Those pastors who find it impracticable to use Thanksgiving day as an occasion for an offering to the Orphanage, will no doubt use their regular Sunday afternoon collection nearest to this day, either before or after Thanksgiving day. Let all of our people know of the needs of the Orphanage and have an opportunity to help, and many little lives will be blessed. The burden on the heart of the manager is lightened and God pleased and honored.

President E. G. Lowrey has just returned from Hot Springs and is decidedly improved in health. We trust that he will soon be entirely well.

THE BAPTIST.

Nov. 14,



MOORE COTTAGE—FIRST BUILDING.

## Durant.

This is quite a busy, thriving little town of some 1,500 or more inhabitants. Our Baptist cause is being fostered by Bishop Tull. He divides time between this place and Lexington, some twelve miles away. He makes his home at the latter place. The paperman regretted his absence from town and so failed to meet him. Rev. Hickman, the former pastor here, lives in the place and serves churches near by. He was found sick abed and so his services could not be had to pilot and introduce the scribe. The son, Master John D., relieved the situation by showing us around. To him I am greatly indebted.

Here THE BAPTIST has a number of faithful friends who take the paper, pay for it and read its columns. A tramp of two days brought us face to face with the Baptists of the town. Renewals and some new subscribers was the reward.

Our people here have a neat brick house of worship and it is learned that Bro. T. is to give full time after the new year. Good for Durant! It denotes progress. May the Lord greatly prosper the labors of His servant here.

WEST—THE BAPTIST man found a number of good friends at this place. Renewals and new subscribers rewarded the visit. Brethren T. B. Hastings and Benj. Bussey furnished entertainment to the visitor. Dr. Rogers, the leading physician of the place, is a staunch friend and supporter of the cause.

VAIDEN—A day spent in this place rewarded our stay with renewal and an increase to the list of readers of the paper.

WINONA—Here the writer was permitted to renew friendships of the long ago. The pastor, Rev. H. C. Rasamond, was at one time a collaborer in Arkansas. In his quiet home—so restful and refreshing to the weary traveler—entertainment was found. It was the pleasure of this scribe to preach for the Winona saints on Sabbath. This is a good church and she rejoices in having one of our best preachers and pastors to minister in holy things. The church is now rejoicing in the fact that she is free of debt with money in the treasury. THE BAPTIST has a nice list of faithful friends here and

the interview was rewarded with renewals and new names that help to make him go on his way rejoicing.

O. M. LUCAS.

## Endowment Echoes.

Hattiesburg looms to the front. She went down on the endowment list yesterday for \$1,610.45, and the cheerfulness with which it was done was delightful to behold. That is a great church and a great little city. The hard foundation work in building up this church was done under the leadership of the valiant L. E. Hall, and brilliant has been the outcome during the two years' pastorate of my well beloved son in the ministry, Rev. J. N. McMillin. Yesterday was a great day, and pastor, people and visitors were jubilant over the great work done.

On account of his health, Bro. McMillin has resigned his work at Hattiesburg and accepted his former and first charge at Blue Mountain. There he was licensed, there he preached his first sermon, there he was ordained, and there he is deeply loved. The people at Hattiesburg regret exceedingly to give him up, but they have called my college class mate and seminary room mate, Rev. I. P. Trotter, of Bardstown, Ky., to succeed him. If Trotter accepts, his mother State will receive him back to her bosom with open arms. Let us bring back more of our wandering boys.

Hastily, but hopefully,

W. T. LOWREY.

EN ROUTE, Nov. 4, 1901.

WINONA.

The report from Hattiesburg was written last week, but the mails failed to carry it to THE BAPTIST in time.

Now comes the central city of Winona. Fifteen hundred and twenty dollars is her record, and a glorious record it is. Judge Walter Trotter heads the list with five hundred, and with glad enthusiasm the list runs up. God bless Winona! Long may she wave!

I much enjoyed a reunion with my old schoolmate, Rev. H. C. Rosamond. Already he has won a stronghold at Winona and I expect large outcome during his pastorate there.

W. T. LOWREY.

1901

At this time twenty of the children are supported by individuals, Sunday-schools and societies, by the payment of \$5.00 per month, which is the estimated expense of each child. Besides these there are nine others of the children (full orphans) who had no home, but who were left at the death of their parents, with insurance policies, whose expenses are being paid by order of court. In this way the expenses of about twenty-nine children are provided for, though some monthly payments are made very irregularly. Beside these there are some Sunday-schools who send us regularly one Sunday's collection out of every month. These regular contributions are very helpful, for current expenses go on regularly all the time.

All receipts for special children are placed in the general expense account and reported each month in our column of receipts. All of the children fare exactly alike, and when clothing is sent for one especially, by the consent of this child, all that is not needed is given to some one else, the special beneficiary being first well supplied.

## Notice.

To the Members of the Mississippi Baptist Historical Society and its Friends:

The society at its last meeting in McComb City, directed that the excellent address delivered by Bro. Wesson, be printed in pamphlet form. It will cost \$23.00 for 2,000 copies to be published as directed. There is no money in the treasury. Will not the society, as individuals, pay as much as fifty cents, that the instruction may be carried out? Only \$3.00 was collected at the last meeting from six members; and this has been used by the librarian for necessary work on the library. The address was considered so valuable that it would do great good issued in tract form for distribution. Will not forty-six Baptists speak out quickly, for fifty cents each? As president, I listen for loyal replies. Send money to me at Canton, or to W. E. Ellis, secretary, Senatobia.

Yours for the society,

S. G. COOPER.

## Thanksgiving Day.

Again the Lord has most graciously brought us safely almost through another year. Again we are upon the threshold of that day which has been, for many years observed as a day of thanksgiving and praise to the Lord for his mercies and blessings upon the labors of the year. Thursday, the 28th of this month, has been, or will be set apart by the president of the United States and by the governor of our State as a day of national thanksgiving. Ever since the establishment of the last Thursday of November as a day of general thanksgiving it has been the custom of benevolent and Christian people to remember the poor, especially the fatherless and widows with gifts and benefactions, while recounting the Lord's blessings upon them. We have here in the Orphanage as these lines are written forty-seven little ones of the Lord's poor, who are supported exclusively by the voluntary contributions of

THE BAPTIST.

# Jackson's Great Dry Goods Store JONES BROS. & CO.

## Dress Goods.

We have all the new weaves in all the new rich Autumn shades. In selecting from our superb stock you have the satisfaction of knowing that every yard on our shelves was made for the Fall of 1901. We have none from last season.

You can better judge the saving you will make when you see the goods.

DRAP DE PARIS, a very stylish fabric 45 inches wide, in black and five new shades, at, per yard.....

\$1.50

50-inch COVERTS, four new shades—a very desirable cloth—at, per yard.....

\$1.00

THIBET SUITINGS, full 54 inches wide, five new shades, excellent for entire suit—a splendid value—at, per yard.....

\$1.50

POPLIN GRANITE, a new pinhead weave, 54 inches wide, black and 8 new shades, at the popular price of, per yard.....

\$1.15

MELROSE, 36 inches wide, black and all colors; looks like a dollar fabric; special, at, per yard.....

50c

At 50 cents a yard we show splendid values in Flannel suitings, Coverts and Solices.

45-inch satin-finish Pinellas, in the leading shades, at, per yard.....

\$1.00

Black Storm Serge, 45 inches wide, 65c value, at, per yard.....

45c

Imperial Black Serge, 50 inches wide, \$1.00 quality, at, per yard.....

75c

Imperial Black Serge, 50 inches wide, \$1.50 quality, at, per yard.....

\$1.19

Black Shark Skin weave, 42 inches wide, \$1.00 quality, at, per yard.....

75c

Black Pebble Cheviot, very fine quality; special value, at, per yard.....

\$1.45

We are showing some very handsome Black Goods in novelties, at \$2 to \$3 per yard.

## Millinery.

Our Millinery Department is in new quarters, more room and better lighted; but the most important news is of the stock. It is larger and finer than ever. We say, without fear of contradiction, that we show the finest and most beautiful stock of Millinery ever seen in Jackson. At our formal opening, due notice of which will be given, we will show many Hats, direct from the leading millinery establishments of Paris, which will be the first imported Hats ever shown in Jackson.

When you have seen the Department in its new quarters, you'll be glad to know that there is such a Millinery store (for it's really a store in itself) in this city. All the newest, ready-to-wear Hats are now on sale, and you are welcome to see them.

## Silks.

Our silk stock surpasses any ever shown in Jackson. Our prices are economic from the fact that we do not observe the general mercantile rule of profit percentage in marking our silks. We are firm believers in the small profit, big business plan. We quote a few from many; will be glad to show you all.

Splendid quality 19-inch Taffeta (not Taffeta), in black and all shades. We have never been able before to sell this quality under 69c. Close buying enables us to squeeze the price down to, a yard.....

50c

19-inch wash Taffeta; will not split; all shades; worth \$1.00; special value; at, per yard.....

80c

19-inch Twilled Taffeta, all shades; the \$1.00 quality, at, per yard.....

85c

We are showing a beautiful line of novelty silks for waist and evening wear, at \$1.00 to \$1.75 a yard.

## BLACK SILK.

Splendid quality Black Taffeta, full 36-inch wide, at \$1.00, \$1.25 and \$1.50 a yard.

Guaranteed Black Taffeta, 21 inches wide, guarantee woven in Selva; \$1.10 quality, at, per yard.....

88c

19-inch Black Taffeta, 36, per yard.....

50c

receive it. And I will rebuke the devourer for your sakes." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

DEAR BRETHREN—The Wall Street Baptist Church expresses to all who have and will aid us their sincere thank. We are very grateful that many are responding to the earnest appeals made by brethren Phillips and Garner. They are sending us quite a list who have promised to remember us before 1st. January, 1902 and some after this date.

We are going to depend upon you brethren. We are only to build about a \$12,000, or \$15,000 building. A cheaper building would not meet the demands of the Master's cause in this city. Let every one who reads this, send us a contribution. We must build and we are going to build, help us.

Yours for Christ,

G. B. BUTLER.

The announcement was made in last week's Religious Herald that Dr. S. C. Mitchell, Prof. of Latin in Richmond College, has been made associate editor of that journal. Prof. Mitchell is instructive, attractive and scholarly in his writings, and no doubt will add strength to the Herald.

We congratulate you, Bro. Pitts.

"Well, Jack," said the uncle, cheerily, "good boy this morning, I hope?"

Jack looked up at the clock and perceived that it was exactly half past eleven.

"I don't know yet," he answered, doubtfully; "there's half an hour more."







### The Central Building.

A number of friends have asked the question: "Have you moved into the new house?" or "Is the new house finished?" The time is long since that we were to have the house finished and complete, but it is not yet finished. There was a delay of two weeks in getting the heavy tin for the roof during that time everything was stand still. There could be no roof, no ceiling put up, no plastering, of course, until the roof was on. These were delays about other matters. Now the roof is on and has two coats of roofing paint, the ceiling is all up, the floors are laid, and the walls have one coat of plastering, and the work is progressing nicely.

But there is still much work to be done and it is possible we cannot be into the new quarters even on Thanksgiving. But the work is being done well and soon be finished, and when it is finished it will be well done, and we will have a very substantial and commodious building. We must "sweat our souls" in patience a little longer, and all will be well. The house is attracting a great deal of attention in Jackson and bringing our work more into notice than before. Several friends have determined to furnish rooms when it is finished. There will be quite a good deal of furniture needed as the building is finished before we can move the children into it. Especially we will be obliged to have a cooking range with a capacity of cooking food for at least one hundred people. This will be cost.

### Pro Bono Publico.

The ticket scalpers who are out on bail in Chicago after conviction pending a decision on an application for a new trial, concluded not to wait the result of the hearing, but "jammed" their bail, leaving their bondsmen in the lurch, one of them, it is said, eloping with his stepdaughter. The charge so made by the scalpers that the movement of the railroads against them amounted simply to the persecution of honest men, does not seem to be borne out by the results of this case. If the dishonest acts of the fraternity in connection with the Buffalo Exposition could be collated, it would make a chapter, or rather a book, that would shame the community. Hundreds of tickets purchased from the best brokers have been taken up by the railroads and their holders obliged to pay their fare or get off the train. This small cases, has been a serious annoyance, and in very many cases an absolute hardship. In view of the universal condemnation of the business by those who have investigated it, it would seem as if the papers throughout the country could perform no better service for the public than to warn them against the purchase of tickets from the brokers. Particularly is this necessary in the rural districts and in the local papers. People living in large cities have no excuse for ignorance on this subject. The great dailies, have time and again published accounts of the frauds perpetrated, and the danger of dealing with scalpers is generally understood at such points. It is rare, however, that country papers give place to items of this character, and it would be a mark of positive value to their readers if the rural press would set forth the danger which attends any transactions with the ticket scalpers. Railway and Passenger Review.

Just as the proverbial feather tells which way the wind blows, the crowd tells where the best merchandise can be found at the lowest prices. No need to tell you that The Rookery is the best patronized store in the state these days. All of their dependable stock is priced so as to create a furore among shrewd shoppers, and every department is a scene of transactions and pleased customers. Ask The Rookery prices on anything you want and see how quick they will reply.

Our number of children is now forty-six, and we did not think it possible to care for more than thirty. But one by one they come (sometimes, however, six at a time), and we manage to store them away somehow and somewhere. As the Lord sends us children he always enables us to provide for them. A brother preacher, with a large family, once said to us: "The Lord never makes an oposition without making a provision for it."



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### How Children Are Received.

At no time, since our last annual number, have we had less than forty-five children, except for a few days at a time. The average number during the past year has been about fifty. Since the beginning of our work we have received ninety-six children, and fifty of these are with us now, while three have died and forty-three have gone from us back to their friends or into private homes. The finding of good homes for homeless children is itself a great and good work; and we are in a position to do a great deal of this sort of work. Some happy fits have been made. Quite recently a good Christian woman, who adopted an infant received from the Orphanage, wrote: "I would not part with the dear little one for the world."

In the reception of children we find it necessary to exercise the greatest care. We cannot receive diseased, blind, epileptic, scrofulous, or half-witted children. We cannot receive incorrigibly bad children, for this is an Orphanage and not a House of Correction. We cannot receive boys over nine years of age, for they are generally unmanageable and give us trouble.

We have adopted the plan of having

an "application" made out by the friends of a homeless child (orphan, of course), giving name, age, date of birth, or, if living, the reason why the mother cannot support the child. The pastor and two members of the nearest Baptist church are then to sign a certificate "that the child is intelligent, of sound mind, and deserving of this aid; is in need of help, has no means of support that we know of, and receives our cordial recommendation. We urge the admission of the above applicant into the Mississippi Baptist Orphanage."

A reputable practicing physician is then to sign a certificate that he has "examined the child referred to and finds it to be sound in mind and body, and free from scrofulous, contagious, or other diseases, to the best of his knowledge and belief." He should not sign this certificate unless he knows it all to be true. We have others to share with us the responsibility of receiving children into the Orphanage.

### As to Our Prosperity.

While the Orphanage work is progressing we have felt that it is due our kind and generous friends to make some statement about our property, for we wish everything fully understood. In the purchase of the one hundred and twelve acres of land a competent attorney was paid ten dollars to go to the county records and make a thorough examination of the title. He did this and pronounced the title perfectly good. The land was conveyed to us by O. J. Wait, trustee for the bondsmen of Col. Hemingway. The Supreme Court had passed upon the validity of this trusteeship and declared it legal. So that the conveyance to us has a decision of the Supreme Court behind it.

Later it was found that in the conveyance to us by the trustee there was a mistake in the initial of our name. Consulting friends, we decided to have a new deed made and paid an attorney ten dollars to prepare one in perfect legal shape. This was done and the deed at once recorded. The deed is made "to the trustees of the Mississippi Baptist Orphanage and their successors in office."

The charter provides that no real estate of the Orphanage can be sold without the consent of three-fourths of the members of the Board of Trustees, and that no real estate or personal property can be sold for any purpose not germane to the objects of the Orphanage. Messrs. Alexander & Alexander are the attorneys of the Orphanage (one of whom was prominently mentioned in connection with the Supreme bench) and are consulted on all legal questions regarding the Orphanage. Thus, if anything in this world can be made sure, the title to the Orphanage property, except as it is incurred on the Central building as it progresses, and the \$6,000 at the Convention makes ample provision for meeting that.

It seemed to us best to make these statements in order that all friends may feel perfectly easy in regard to investing money in this work. It is an absolutely safe investment of the Lord's money, and, by the grace of God we intend to keep it so.

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### Deaths.

#### Margaret Susan Young.

On the 7th of November, 1901, the pure, sweet spirit of our darling little one, Margaret Susan Young, left the little earthly casket, and went home to dwell with the Savior who said, "Suffer little children to come unto me." She was just nine months and one day old. God sent the precious little bud to gladden and sweeten our lives for a little while, and then took her unto himself, where she will grow more and more unto a perfect likeness of our precious Savior. Her own dear father, R. G. Young, had preceded her just one month, and in our fond imaginations we love to picture him coming (with the Savior and the hosts of his redeemed) to meet her on the other side of the cold river, and taking her in his arms once more like he used to do. Oh, I know there was rejoicing in heaven when the little darling reached home, safe in the arms of Jesus. We will try not to grieve, little one, for He knoweth best; His will, not ours, be done. It is well with thee.

AUNT LUCY.

### Married.

At the residence of the bride's mother, Mrs. Hettie Gibson, in Warren county, Miss., on Tuesday evening, November 5th, 1901, Dr. David Sexton Alverson and Miss Lyda May Gibson. This eventful marriage unites two of the old est families in West Mississippi. Young Dr. Alverson, an alumnus of Mississippi College, and already a well established physician, has secured in Miss Lyda, one of Eve's loveliest daughters. May heaven's blessings attend them all the way to the end of life's journey. S. M. E.

### Progress of Central Building

Our friends will no doubt be anxious to know how the building of the new brick house is progressing. Well, it is being pushed rapidly through to completion. The entire building can now, we hope, be finished by the first of October. The contractor now has a large force of workmen employed upon it. The dry weather has been favorable for the work and it will be of a much better quality than if done in cold or wet weather. The walls of the entire building are now leveled up to the top of the second story and the timbers for the floor of the third story are now being put in place. With eight days of good weather, the contractor says the walls will be completed and all the brick work finished ready for the roof. So possibly when this GEM reaches our readers the workmen will be putting on the roof. It will be a handsome and substantial building, and will accommodate a large number of homeless children. But from the way we are now receiving applications we will soon have enough to fill it. Sometimes our way seems completely hedged in and we can see

no way out of difficulties which environ us. But unexpectedly the way opens up and we find relief.

### Every Day DISHES

Decorated Table Ware is not the only kind here in this Rookery of ours. Plenty of Every-day Crockery here, and by the Every-day kind we mean a neat, durable and not-too-expensive kind of dishes, that will stand the wear and tear of every-day usage.

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## WOMAN'S WORK.

To Members of Woman's Mission Societies:

Dear Sisters—In former years it has been a pleasure and privilege as corresponding secretary of our general organization to occasionally send you through state papers some little messages in the hope that it might be a key-note to more effective service. As the time has come for presentation of recommendations of the Executive Committee of the Woman's Missionary Union, in connection with them, may I again offer you a few thoughts.

Some may recall that at the Ecumenical Conference held in New York in 1900, one of the missionaries mentioned a key-note of the members of his church in China. They had sent him a scroll inscribed with four characters which read "He taketh hold of love and useth it on to others." The reading of this scroll incident had made an impression on my heart. Surely these characters from heathenism had grasped the great truth that the purpose of life is to take hold with a strong grip of eternal love and then minister to others.

Can we not go a step farther, recognizing that not only are holiness and helpfulness the natural fruits of Christian life, but that one is dependent upon the other. The spirit of missions is the spirit of Calvary, the spirit of sacrifice, and it is only by keeping in touch with the source of power—God Himself—that we can be enabled to do the great work committed to us. By the prophet Isaiah, God tells us that "The people that do know their God shall be strong and do exploits, and they that understand shall increase in many." We are also commanded, "Be ye holy," "Be filled with the spirit." Why? Because we are a supernatural people, called to a supernatural work and called to be filled with the Holy Ghost, in daily walking with God, means inevitable weakness in service.

With thanksgiving we remember that the helpfulness extended by the Baptist women and children of our South-land in the thirteen years since the organization of Woman's Missionary Union has resulted in contributions of \$704,501.00 to the work of the three Boards of the Southern Baptist Convention and in stimulating interest in many directions. But, let us also appreciate that between

Holiness and Helpfulness there is also a connecting link. This link known as "Recommendations of the Executive Committee, Woman's Missionary Union," represents methods for utilizing our God-given power for service.

Birds and flowers were made by Jesus, the subject of many helpful lessons, and in extended study of nature, we find everywhere evidence that the Great Creator constructed, directs and maintains according to definite methods the forces of the universe. The "tens and thousands of plants all harmonizing with each other like the parts of a concerted music;" the law of gravitation governing all matter; the structure of crystals with their mathematical relations; the motions of the planets causing day and night; seed and harvest time; the laws of chemical combination; a thousand other voices echo and re-echo the fact of method in all God's work.

Privileged as we are to be laborers together with Him in the great work of missions, can we dare to perform our service in a slipshod, hap-hazard manner, and then expect the God of order to bless our efforts?

The demands of the hour are for more prayer; for the consecration of the money power that more missionaries may be sent out and more houses of worship built; for the development of the young people; for intelligent cooperation by the great host of unreached Southern Baptists.

The recommendations of the Executive Committee clearly set forth methods which it is believed will be honored of God if faithfully pursued. Therefore, our heart's desire and prayer for you who are striving to fulfill the great purpose of life—Holiness and Helpfulness—is that you may both appreciate the value of method and be willing to carry out the suggestions made.

In the service of our Lord and Master,

ANNIE W. ARMSTRONG.

RECOMMENDATIONS OF EXECUTIVE COMMITTEE, W. M. U.

Adopted at Annual Meeting, New Orleans, La., May 13, 1901.

"Forward" is the soul stirring word which God bade Moses speak unto the children of Israel. "Forward" which has been echoed and re-echoed through succeeding ages is His message to the women of today. "Forward," the inspiring motto of Woman's Missionary Union, when analyzed by the Executive Committee W. M. U. suggests methods by which it is believed successful co-operation may be given S. B. C. Boards during the year 1901-1902.

Faith, for "without faith, it is impossible to please God." The voice of faith is Prayer. Therefore, again the Mission (Prayer) Card is recommended, also observance of the "Week of Prayer" in January and March. As added proof of faith, let there be labor for more general participation in the Christmas Offering and Gifts of Self-Denial.

O—OPPORTUNITY. "Every opportunity is an obligation." During the summer of 1900, a Volunteer Teacher's Work was inaugurated in North Carolina among the mountain population. Results have been so encouraging that we would urge other W. M. U. workers, as opportunity offers, to render similar service. The Church Building Loan Fund presents another opportunity. May there be willingness to adopt plans which will be presented for increasing this fund, through which destitute churches on the frontier and elsewhere may be enabled to build.

R—RESPONSIBILITY, especially in connection with the training of young people. Our schools for intellectual development are graded and the pupil is thus encouraged to work for promotion. Must it ever be that the children of light are less wise in their methods than those of this world? The establishment of a graded system of missionary societies is heartily recommended, as follows: (1) Babies' Branch; (2) Sunbeam Bands of Boys and Girls; (3) Young Ladies' Societies; (4) Ladies' Society. By recognition of personal responsibility, this may be done. It is also believed that an annual meeting of the different grades would be mutually helpful, and would stimulate the missionary spirit of the entire church.

W—WATCHFULNESS. "Take heed, watch" is the command. Let us be on the alert for new plans by which the Master's work may be advanced. A Home Department for the Woman's Missionary Union, similar in character to that recommended in connection with Sunday-schools, may be made the means of reaching the many who find it impossible to attend the meetings, and would also be helpful in enlisting those who feel incompetent to organize societies. A tactful, earnest, persevering worker should have charge of this work in each church.

A—APPORTIONMENT. By again following this method, it is hoped each State will be able to raise its full share of the amount asked by this Board. If members of societies in the habit of giving could be persuaded to slightly increase their gifts, the accumulation of many little would make this possible.

R—RESULTS will be commensurate with pains-taking, continued effort. The weakness of our mission work has been failure to reach the great host of Southern Baptists, and the special work of the past year has been to increase the number of Societies. The importance of exercising loving watch-care over these, of enlarging the numbers of givers, also of training in systematic and proportionate giving, cannot be too strongly commended.

D—DETERMINATION as workers for God to adopt all methods by which we may "press forward to the mark of our high calling." Sunday-school Board periodicals are valuable helpers, especially in educating the young. Let us seek divine wisdom regarding both "Winter and Summer" plans, since it

is essential to the highest success that Societies continue their work the year round. It is hoped the plan of holding Woman's Mission Meetings in connection with State Conventions, Associations and 5th Sunday meetings, may become more general, and that at each District Association reports may be made of work done. The influence of personal visiting by State officers cannot be over-estimated. The mutual helpfulness which characterizes Woman's Missionary Union and State Central Committees, also State Central Committees and local Societies, is noted with thanksgiving and the hope expressed that this may ever continue.

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## TEMPERANCE.

BY W. H. PATTON.

## State Prohibition.

Let's discuss License vs. Prohibition.

There are two ways of regarding the liquor-traffic. Each may be considered as honest and consistent according to the standpoint of the individual, the light he possesses and the training he has had.

One way is to look at it as a legitimate, honest and desirable business, to be treated as any desirable, useful pursuit in life is to be treated. It may be claimed that there is a demand for alcoholic beverages as necessary and useful, and that to supply this demand is as honorable as to sell meat and flour. There may be some who honestly take this view. For such people we can pity and show them their mistake.

The other way is to treat the liquor-traffic just the reverse of this; and this is the view I take, and a large number of other people take, in this state. That liquor-selling is a crime against God and man, hostile to all the best interests of society, and that it ought therefore to be placed under the ban of law and public opinion, like all other offences against the general welfare; and finally that the only honest, consistent ground to take is total abstinence for the individual and prohibition for the state.

The license system is consistent with neither of these views, nor can it be defended on any grounds of morality, religion or reason. Every license law shows on the face that it is a bad and dangerous business, to be regarded with suspicion and held under close surveillance. The dealer has to get a petition saying he is a sober man, and a suitable man to manufacture drunkards out of our boys, is required to give bond for his good behavior, that he will not sell on Sunday, election days, to drunkards, minors or Indians, pay a certain sum of money for the privilege of doing business. In Tennessee and Arkansas they are not permitted within from one to three miles of a school-house. In some places the license is one to two thousand dollars with the view of lessening the number of saloons.

Now why is all this done if it is a good, honest, legitimate business?

Why lessen the number of saloons, if they are good things to have in the community?

If alcohol is a proper thing to use as a beverage, why is it forbidden to boys? If it is good for a man, why is it not equally good for a boy? Why not leave the entire business on a par with other kinds of business if it is as proper to exist as any other?

And on the other hand, if it is a bad and dangerous business, what right has the state to legalize its existence by license?

I can see no middle ground which a rational man can occupy between letting the liquor-traffic entirely alone, having no law at all with reference to it, or entirely prohibiting it. License cannot be defended except as a compromise between right and wrong. That is something which no friend of God dare do, and which the children of the devil can always afford to do. Will not our Christian Governor recommend the short session of the legislature to enact a law giving the entire state a prohibitory law, and will not the next house and senate enact it?

HOLLY SPRINGS, MISS.

Where did they get a law for a municipality to hold an election to see whether a rum-shop should be opened? The law says when a county goes wet what the proposed in distilled damnation shall do before a license shall be granted, until the law is complied with and if he sells his poison to his fellow-man he does so illegally and should be indicted for such offence. Some men will stick in a closed ballot to open a place to debauch the men and boys of his town when he would not sign a petition for the saloonatic.

Shubuta, Miss., Oct. 31.—Miss Anne Rothwell Stewart, of Chestertown, Md., field secretary of the young women's branch of the National Woman's Christian Temperance Union, delivered an interesting address on temperance at the chapel of the Shubuta high school last evening. Her theme was "Individual Responsibility." There was a large audience and gave marked attention. Miss Stewart has modest manners, an attractive presence, a fluent speaker, a pleasing and persuasive voice. She dwelt on the evils of the liquor traffic, showing that because of the great money and political power of the organized traffic, it was the duty of every right-thinking man or woman of this Christian nation to use their influence for its extermination. She organized a Loyalty Temperance Legion,

this being a temperance organization amongst the children. The ladies of the town will reorganize a local union on Saturday. Miss Stewart has filled a number of dates in Mississippi, having met with encouraging results in building up the organization which she represents, putting new life into the old unions and organizing new ones. Among other points she has spoken before the I. I. and C. at Columbus, the Agricultural and Mechanical College at Starkville, and the East Mississippi Female College at Meridian. At the Agricultural and Mechanical College 110 young men took the pledge and a Young Men's Christian Temperance Union was organized, nearly 100 strong. The special work of this union will be efforts for securing prohibition for the state, the study of Christian citizenship, and work against narcotics. President Hardy, of this college, having previously prohibited the use of cigarettes among the students. At the East Mississippi Female College 130 took the pledge, and a Young Woman's Christian Temperance Union of fifty-two members was organized.

President Beeson was present and gave his hearty approval and endorsement to the work.

Miss Stewart is on her way to the National Woman's Christian Temperance Union convention, which will meet in Fort Worth, Texas, November 15-20, and will fill engagements en route in this state, at Waynesboro, Morton, Brandon and Canton.

Miss Stewart is working under the auspices of the state W. C. T. U. and I think they have made a good selection, and it would be well for them to have her continue to make a tour of the state on her return from the convention.

is the time to write for **TODAY Free Samples** and Testimonials of EE-M Compound, if you are afflicted with Catarrh, Asthma or Bronchitis. We guarantee a permanent cure of Catarrh and it is the only known remedy. One month's treatment, one dollar, postpaid. **EE-M COMPANY, Atlanta, Ga.**

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**Mozley's Lemon Elixir.** Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like. Reevesville, S. C. W. A. GRIFFITH.

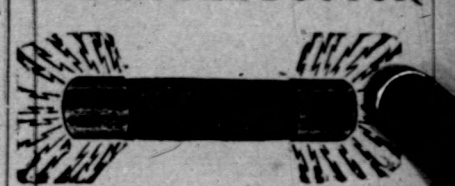
**Mozley's Lemon Elixir.** Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors had failed. Benlah, S. C. N. D. COLEMAN.

**Mozley's Lemon Elixir.** I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good. CHARLES GIBBARD. No. 1515 Jefferson St., Louisville, Ky.

**Lemon Hot Drops.** I had for several years severe ulcerated sore throat, causing much pain and uneasiness, as there was considerable hemorrhage when coughing. I bought one bottle of Dr. Mozley's Lemon Hot Drops. It gave me almost immediate relief. Have used it only twenty-four hours, and my throat and cough is almost entirely well. It is certainly an efficient and speedy remedy. A. F. THOMPSON. 116 Forsyth St., Atlanta, Ga.

**Mozley's Lemon Hot Drops.** Dr. W. E. Bingham, Druggist, North Port, Ala., writes: Dr. Mozley's Lemon Hot Drops is the most saleable and best remedy for coughs and colds I ever sold. Sold by druggists. Twenty-five cents per bottle. Prepared by H. Mozley, M. D., Atlanta, Ga.

## THE LITTLE DOCTOR



## A PALMER'S MAGNETIC INHALER

will make you happy by curing that cold, also headache, sore throat, etc. Thousands have been sold. All guaranteed. A moment's use will convince you that it is all we claim for it. If you are not satisfied with it we will refund your money cheerfully. Price, 50 cents, postpaid; stamps taken. Order at once, for now is the time you will need it. Good, live, agents wanted. Write for circulars and terms. Address Baptist and Reflector, oct-24-13t Nashville, Tenn.

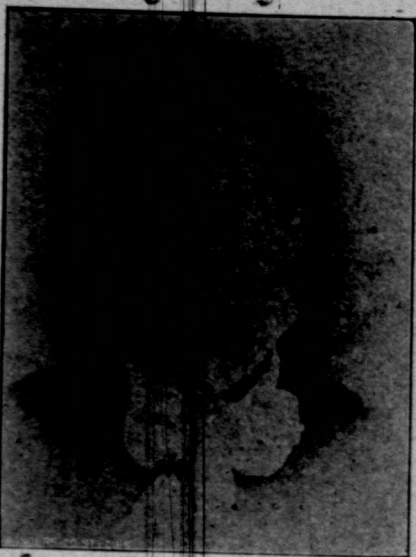


### The State and Orphans.

It has been a matter of great surprise that the former attorney general of Mississippi suggests an appropriation from the State treasury to the various Orphanages in Mississippi, all of which are under the control of religious denominations, as such an appropriation would manifestly violate the constitution of the State and United States, and be antagonistic to the genius of our republic. It is the settled policy of the United States and of each of the States, and the principle is imbedded in the national constitution that there is to be no union between church and State. Though that principle has been violated, and is still being violated in national appropriations to Catholic schools, among the Indians, yet such a principle is one of the safeguards of our government against religious tyranny, which has been so rampant in some of the ages of the past. A State appropriation to any religious enterprise is the beginning of the union between church and State. The laws of our State prohibit any appropriation to any school under any religious denomination, and rightly so. If the State establishes an Orphanage of its own, and makes appropriations to that it is a different thing. The State, if it so desires, can establish and maintain an Orphanage just as it does an insane hospital, blind, and deaf and dumb institute. But to make an appropriation to Orphanages under religious control is manifestly in conflict with the genius of our government.

Several years since there was inaugurated a movement for amending our national constitution by the insertion of the name of Christ in the constitution. That was plainly the stepping stone to the union of church and State and through the efforts of the GEM editor a protest was sent to Congress and presented to that body by the late great statesman, Senator George. Many protests went up from other States also. The insertion of the name of Christ in the national constitution would be a discrimination in favor of Christianity and against all who do not believe in Christianity. Christ said: "My kingdom is not for this world," and "Render unto Caesar the things that are Caesar's; and unto God the things that are God's." Keep religion entirely separate from

the government is our national principle. The constitution says: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."



MRS. LOU H. MOORE.

### From Bro. Jennings.

Orphanage Friends:—This is the last issue of THE BAPTIST before our Thanksgiving collection that the Convention advised taking on the third Sunday in November. You remember your pledge and come up promptly with the full amount promised, if no more, for money was borrowed based upon these pledges and must be paid.

Now to the absent churches and friends of the Orphanage; in order that all might have a part in this Home I pledged \$1,000 for you. Will you help to raise the amount? I know you will. I will give all I am able to give. Let us all go to work now. Appoint a committee in every Sunday-school and church to solicit subscriptions in cash or payable third Sunday in November, or before, and on Monday following every one of us send to Bro. Foster.

Remember \$6,200 was promised and must be paid. Little girls, do you want to help? Get your Sunday-school superintendent to appoint a committee of three to solicit subscriptions. Go down in town or elsewhere. Tell the people you want to help build an Orphanage. You will be surprised how many 25's, 50's and dollars you will get. I feel sure we can rely on every reader of THE BAPTIST to help.

A. E. JENNINGS.

### PICTURE PUZZLE BIBLE

For Children, \$1.00 postpaid.  
**Sunday School Song Books,**  
 283 Songs with the Music, 18c.  
 Specimen pages of both books **FREE.**  
 CHARLIE D. TILLMAN, Dept. G Atlanta, Ga.

Again we are brought under obligations to our friend and brother, Dr. J. M. Frost, for again furnishing us an abundant supply of literature for our Orphanage Sunday-school. On account of the increase in our number we needed more and the great hearted Secretary enlarged his Board's donation accordingly.

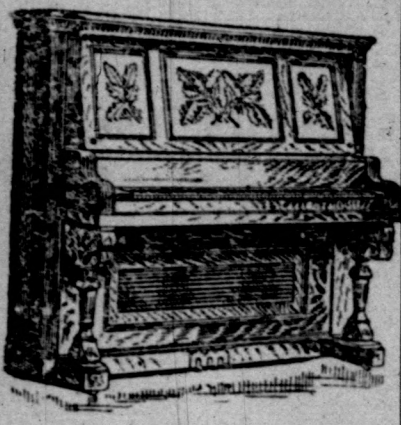
Do not fail to read carefully this issue of THE BAPTIST.

Anonymous letters still come to us containing contributions for the Orphanage. We greatly appreciate the gifts, and respect the modesty of the givers; but we make it a rule never to publish the name of a contributor to our work if we know that this is not wished.

We acknowledge an appreciated call by Prof. R. M. Leavell, of the University, and his younger brother, Rev. Z. T. Leavell, of this city.

### Your Home . . . . Is Not Complete

Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We handle the Knabe, Kimball, Stieff, Haines, Blasius, Regent, Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and anything in our line, just drop us a postcard and we will send you catalogues with prices and terms. Mail orders will receive our prompt attention.



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REV. S. M. ELLIS,  
 Clinton, Mississippi.  
 Oct. 30th, 1901.

A. J. HARRIS, Agent., Jackson, Miss.

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Take three fallen hairs from the morning combings and mail them to Prof. J. H. Austin, the celebrated scalp and skin specialist of years standing and national reputation, who will send you absolutely FREE a Diagnosis of your special case after making a minute examination of your hairs under his specially constructed and powerful microscope. There is no charge whatsoever, and in addition he will send a special prescription for your case put up in a little box, also absolutely FREE. When you are cured of DANDRUFF, which is the forerunner of baldness, and grow NEW HAIR Prof. Austin asks that you tell your friends about it. SEND NO MONEY. If you are already partly or totally bald write and find the cure. SEND 2c FOR POSTAGE. WRITE TO-DAY TO  
 PROF. J. H. AUSTIN, 132 McVicker's Theater Building, Chicago, Ill.